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COVER: This month's cover, drawn by Father Joseph Fleming, O.F.M., comprises a threefold chrismon, symbolizing the Trinitarian Love poured forth in Christ: the force at the heart of Franciscanism which makes it a potent influence for Christian unity (see page 3).

ART AND LAYOUT: Illustrations for this issue were drawn by Sister Mary Joanne, S.S.J. (p. 17), and Father Francis X. Miles, O.F.M. The layout was done by Mr. Kieran Rohan.

CONTRIBUTORS AND REVIEWERS are identified on pp. 21 and 32, respectively.

the CORD

January, 1966 Vol. XVI, No.

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EDITORIAL

THAT ALL MAY BE ONE

Thomas Merton made the point, in an article we published last September, that ecclesial unity requires, even more than it needs inter-faith discussions, an inner renewal of the Christian life.

The articles in this issue are meant to develop that theme to some extent in connection with the annual celebration of the Chair of Unity Octave January 18-25. Frater Barnabas' article spotlights certain characteristics of our Franciscan heritage which make us effective apostles of unity. Father Victor delves more deeply into the spirit of openness in the Franciscan's psychological make-up. Mary of Peace furnishes the Sisters among our readership with some penetrating reflections on this same receptive attitude. Father Damian lends an effective practical touch to the whole issue with his keen insight into the concrete ecumenical experiment at Taizé.

Most of us will doubtless be reciting in common the official prayer for unity. Even so, many may wish to avail themselves of this more personal prayer sent to us by the Chair of Unity Apostolate:

> *O Lord Jesus Christ, who on the eve of your Passion did pray that all your disciples might be one, as you are in the Father, and the Father in you, grant that we may suffer keenly on account of the disunion of Christians.*
>
> *Grant us the loyalty to recognize and the courage to reject all our hidden indifference and mistrust, and our mutual hostility.*
>
> *Grant that we may find each other in you, so that from our hearts and from our lips may ceaselessly arise your prayer for the unity of Christians, such as you will and by the means that you will.*
>
> *Grant that in you, who are perfect Charity, we may find the way that leads to unity, in obedience to your love and to your truth.*
>
> *Amen.*

Whether we use this, or *any* formal prayer, let the cause of unity be very much in our minds and hearts, even as it was our Lord's primary intention on the eve of his Passion.

Fr. Michael D. Meilach, ofm

Franciscanism:

A Dynamic Force for Unity

Barnabas Dunphy, S.A.

Franciscanism contains within itself a potent force for Christian Unity. My remarks will perhaps amount to little more than restating the obvious, but I make them remembering Christ's words: "Why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye?" (Mt. 7:3).

Father Charles Davis states, in the **Clergy Review** for July, 1963,

> It is perhaps necessary to stress that the ecumenical movement is a vast movement of **renewal** that should affect every member of every Church. It is best seen as a general movement of **conversion,** in the true, biblical sense of that word, namely a turning to God in repentance and in a resolve to undo our past failure to live according to the message of Christ. (Emphasis added.)

In the introduction to the Decree on Ecumenism, the Council Fathers note that in recent times "more than ever before," God has been moving divided Christians to penitential remorse over their divisions and to fervent desire for unity. "Everywhere," it declares, "large numbers have felt the impulse of this grace." The Council sees the ecumenical movement of the twentieth century as a response to a pressing need of our times as well as to the call of God. Catholics, and especially religious, cannot remain aloof from such a movement. If the **aggiornamento** of Pope John and the whole renewal of Vatican II have any significance for us Franciscans, it is surely this: we must be involved and involved deeply in the ecumenical movement.

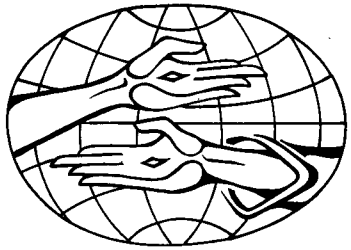
There are many qualities basic to our Franciscan ideal which can be said to draw people toward unity.

Love

Love, first of all, holds the lead in Franciscan theology. The masters in the Franciscan school of thought, whatever their particular objectives may be, all aim to portray the way of love as the privileged means to closer union with Christ.

This all-embracing spirit of love can no longer be confined, however, to the individual's relationship with Christ nor, certainly, to academic contrasts between Thomism and Scotism. **Caritas Christi urget nos:** the love of Christ drives us today, as it once drove the Apostle of the Gentiles, to a deep involvement in the cause of Christian unity.

This love must be made actual. It must be incarnated in our own lives. It is sometimes difficult to see how love operates concretely in our own lives, but surely Pope John was a prime example of love



in operation. The late Holy Father exposed the hypocrisy of those who "play it cool" by every move of his noble head and every beat of his large heart. This is how we should act now.

It was no theoretical virtue that so consistently drew men to Franciscans in the past, but rather a dynamic love that revealed itself in operation as friendliness, cheerfulness, hospitality, genuine interest in, and concern for, the problems of others. This same practical sort of love must now be both fertile source and quickening spirit of any dialogue we may undertake with other Christians. We have to be approachable before any work for unity can take place.

Christocentrism

Devotion to Christ as the center of God's plan is a second outstanding characteristic of Franciscanism. Saint Francis was drawn to Christ, the sacramental expression of God's love for man. His earliest followers captured this spirit of Francis, and succeeding generations of Franciscans followed his example in considering life as primarily Christocentric.

This commitment to Christ appeals to our fellow Christians and is another reason why Franciscans should be in the forefront of Catholic efforts for Christian unity. It is not a theological conclusion, but the express wish of Jesus Christ himself that all his followers be one in him (Jn. 17:21).

Now, we say that the Catholic Church is the earthly, visible center of this unity — the sacrament of our union in Christ our head. If our tradition of Franciscan love means anything, then; if our devotion to Jesus as the alpha and omega of creation is at all real, we Franciscans must be second to none in the contemporary quest for the perfect union of all Christians in Christ's Body, the Church.

Freedom

The Franciscan life is based on the gospel and the freedom of the children of God. Francis placed a great emphasis on freedom, even refusing, at first, to adopt a written rule. He was a "non-institutionalized" follower of Christ, who steadfastly refused to sacrifice the charismatic, spiritual aspect of the Church to its hierarchical structure (which is not at all the same thing as refusing to accord due recognition and respect to the visible and institutional element of the Church; Francis was no Montanist).

This spiritual unity of Christians in the freedom of the children of God is, of course, one of the most sacred elements of the Protestant heritage. And it is a deeply rooted element of Catholic doctrine as well, to which increasing emphasis is being given by contemporary theology — particularly the teaching of Vatican II. Baptism, says the Council, "establishes a bond of unity which links all who have been reborn by it." In the teaching of the Second Vatican Council, all validly baptized Christians are in communion with the Catholic Church, even though this communion is in many instances imperfect.

It would be difficult to overemphasize the importance of this doctrine for the cause of Christian unity. What a difference it makes to start with a basic link of unity among Christians and work toward the elimination of obstacles to full ecclesiastical communion, rather than begin at a position of complete opposition. The distance between brothers, even though they are separated, is closer than that between strangers, and in the work of Christian unity we are dealing basically with brothers.

The Individual Franciscan and Ecumenism

Building up this fraternal spirit in actual practice is the necessary consequence of any serious thinking about the theoretical nature of ecumenism. Every Christian, and especially every Franciscan, should be vitally concerned with the movement toward Christian unity and therefore should foster this "ecumenical spirit."

Sometimes the work of ecumenism is looked upon as a task only for the experts: for theologians, historians, more recently sociologists, and others with special training. Perhaps this has been the impression given in the past. Vatican II, however, stresses the need for everyone to engage, according to his talents, in the task of bringing about, as the Decree on Ecumenism puts it, "that full and perfect unity which God in his kindness wills."

Saint Francis, both in his Rule and in his own life, "accented the positive." This non-polemical atmosphere appeals to our fellow Christians and again is a characteristic of true ecumenism. A primary principal of Catholic ecumenism is, in fact, that we must insist on the bonds which we have in common with other Christians. This is a healthy change from the past when, for many years, differences rather than agreements were stressed. Stressing arguments, even though agreements do exist, only widens the deep and disastrous rift between Christians.

Saint Francis' love and sympathy went out to the people, especially the poor and the oppressed. Present day Franciscans must never lose this glorious apostolate with which their name has so long been linked. To the poor must be added the millions of people who confess the name of Christ but are separated from the Church's visible unity.

The spirit of Saint Francis, living and moving among us, will help fulfill this great task as far as it can be realized in our twentieth-century world. When the faith and love of Saint Francis is revived among us, schisms in the Mystical Body of Christ may be more easily healed, and all baptized Christians will all the more quickly dwell as brothers who are at unity and peace.

Franciscan Poverty and Ecumenism

Thomas Merton, in his fine meditation on "the poorer means to unity" (THE CORD, September, 1965), has stated well the importance of an inward spirit of

poverty for the progress of Christian unity. Franciscans embrace poverty to be free from wordly possessions that would hinder progress towards perfection. How effective this virtue would be today, if our external poverty showed that we have stripped ourselves of all externals and sham; if our vow of poverty were somehow to be compensated by a true development of our "interior" possessions, spiritual goods which would manifest unmistakably our union with Jesus Christ.

Occupied with nothing but a burning desire for the unity of all men in the way Christ wants them to be united, Franciscans would be more fully united with the Church, would be helping her to open the doors, to reform, to renew, to create more fully the **aggiornamento.**

Pope Paul has said that

> the reform at which the Council aims is not a turning upside down of the Church's way of life or a breaking with what is essential and worthy of veneration in her tradition. It is rather an honoring of tradition by stripping it of what is unworthy or defective so that it may be rendered firm and fruitful.

Since this is true of the Church, the Bride of Christ, the Mystical Body of Christ, then it also includes religious orders and communities. We must never allow certain human traditions to become ironclad rules. Unless we can realize the difference between the essential spirit of the Order and its involvement in concrete details, we shall find the task of adjustment impossible. And an apostolate incapable of solving present pressing needs is itself doomed. Where would the Scotus' and the Bonaventures be today if Franciscans had maintained their false notion of learning? And where would the Franciscans be?

We have within Franciscanism qualities that are truly Christian, qualities that give us an edge for a forward movement in ecumenism. We have a head-start in the struggle to make the at-one-ment of all men with Christ a living reality. It is for us now to act. If Francis were living today he could once again say to his brothers: "Let us begin, for up to now we have done nothing."

> Many Christian communions present themselves to men as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but differ in mind and go their different ways, as if Christ himself were divided. Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the gospel to every creature.
>
> — **Decree on Ecumenism**

WOMAN

Her Meaning In Surrender

Mary of Peace

It may seem presumptuous that an enclosed nun, withdrawn from the stream of converse, discussion, and debate circulating around the topic of woman, should essay to offer publicly any considerations that could possibly be relevant for woman in our contemporary culture, from whom she seems so separated.

The writer of these reflections **(for they presume to be no more)** has felt the validity of this reaction and, without the entreaty of man, would have kept them to herself. For she has favored the election of silence over speech in fulfilling her destiny as Bride/Spouse/Mother in the Church. Her essential baptismal vocation to work for the building up of the mystical body of Christ is to be served by her in this very positive inarticulateness, positive because pregnant with purpose in the plan of God. As love has shaped this silence, it will also shape her speech, and when called for, her speech will prove but the complement of her silence, will have grown out of it. "In the beginning was the Word, and the Word was **with God.**"

Paradoxically, it is often the enclosed nun who meets suffering womankind at her most desperate level of need: the level of the spirit. Having reached the last outposts of assessment and endurance, confused woman will come to the grill of a woman's monastery to seek from God, through prayer and dependence, the key to the meaning of her life.

Contemporary woman craves to know herself and to be known. The pathetic abandon with which she has thrown off every veil testifies to this, and to her desperate desire to experience in its totality the significance of her existence. Still, in the face of this fact the tragedy of woman today is not that she has lost her dignity through yielding to desire, but that she has betrayed her destiny to conceive as God's woman and to bear his salvation in the world.

Unless shown, woman rarely comes to realize that what she is seeking in life is not an **experience** but a reality — the reality of her role in the divine plan of her creation. Only reality can satisfy woman because she was created to deal with the elementals of life. Still she searches, for an unmistakable intuition tells her that her destiny transcends the mere mothering of matter. Unsuspected, within woman, wrapped in a solitary willed response, lies the answer to her search both for herself and for reality.

Woman is a mystery so much greater than herself that she cannot begin to comprehend the fullness of her meaning until she has surrendered herself to her Creat-

or for discovery; until she has knelt before the Lord of her destiny who formed her to his image and likeness, and yielded herself in love to the mystery and mastery of his creative love. For her, this surrender **is** discovery. In the illuminating splendor lighted by this deliverance she sees the significance of her life silhouetted in the form of a Woman beneath a Cross, against the radiant backdrop of an eternal Providence who so loved the world that he willed to give it not only a Son but also a **Mother** for its redemption.

Borrowing the language of Gertrude von le Fort (**The Eternal Woman**), Pope Pius XII told a great concourse of women delegates in Rome in 1958: "Wherever woman is most profoundly herself, she is so not as herself, but as **surrendered,** and wherever she is surrendered, there she is also bride and mother." Implicit in this declaration of woman's meaning is the truth that woman must be surrendered to **God.** Surrender she must — it is her greatest need; yet it can also be the source of her greatest degradation, depending on the choices of her surrender. Here precisely is her most immanent challenge: will her surrenders be to the God of love or to the goddess of self?

Whatever the external circumstances soliciting her consent — her response in love — interiorly her surrender must not be to people or to things, but to him who created her for holy purposes: his glory and the salvation of mankind. Because of this, every woman must be what Mary was: a continual **fiat** to the creative will of the Father. For each is a woman of destiny and, like Mary, must inaugurate her mission with "fiat mihi", the total commitment of herself to the action and mission of the Word in the womb of her being. Ultimately it will not be the giving as such, but the **receiving as sacrament** which will determine the purity and integrity of her surrender with its universal salvific power, and her fulfillment both as a person and as a religious symbol in her world.

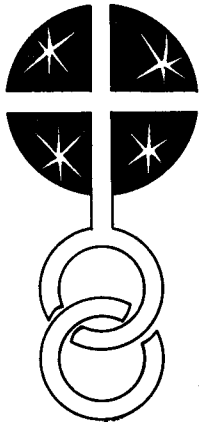
Students of woman may tell us many things about her, delineate her characteristics, define her psychology, and dissect her personality. Yet all these insights do not add up to the truth about woman. For woman, in her mystery, lies too deep for analysis — but not too deep for prayer. Her meaning in surrender places her at the very source of life: death; and death as a principle of life can be understood only in the light of God's own revelation, **received** in prayer. The secret of woman must therefore be sought first of all in silence and prayer.

Woman is most completely in her element in silence, for silence is the mode of surrender, the atmosphere of sacrifice, the veil enshrouding mysteries; and woman is all of these: surrender, sacrifice, mystery. Where she is most given, there she is most silent — and this precisely because she is sacrifice **in** mystery. As God is hidden in light inaccessible, woman is hidden in the earth of her own nature, in the profound secrecy of her meaning and destiny, in her "fiat mihi" to the Word in gestation within her soul — mysteriously the more silent, the more intimately creative in love.

Mary is the examplar here. Never has woman in love affected

the world so deeply and enduringly as she; yet never has woman walked through the world so quietly, so seemingly ineffectually, as she. Mary is the definitive apology for silent woman and her fecundity. She existed as co-redemptive love fleshed in the **fiat** of her filial response. She revealed in her still yet consumingly active life the impact of divine omnipotence when it is allowed to penetrate and possess a creature in its completeness. Mary's silence has its counterpart in every woman but in varying degrees of stillness. It will perhaps be more obviously mirrored in the contemplative; but it must in some measure pervade the life of every woman who would be the Father's instrument for bringing Christ into the world. It is part of the integrity of his plan that the salvation of mankind should continue to turn upon the **fiat** of woman.

Silence is the normal environment of life and death. All life comes about silently, evolves gradually, peacefully, in preparation for its eventual revelation. This gradual, peaceful evolution is the



stamp of the divine Artist-Creator, and all of his creations, according to their nature and the degree of their union with him, partake of this characteristic feature of quiet becoming. Silence, then, is an integral element of life and living, birth and becoming, fruition and fulfillment. And as with birth, so with death; where life is surrendered with the most perfect integrity, it is done most silently, most peacefully.

The contemplative nun seeks this silence deliberately, passionately, as the most satisfying expression of her surrender. Her enclosure, her silence, the very hiddenness of her own mystery: all of these seal her will with the desire for his glory at the expense of her own, and cover her continual dying with the quiet peace of new birth — believed in, not seen. This is her motherhood; this the building up of Christ's body in charity; this the fruition of her surrender — her "fiat mihi." For in the ultimate reality of its meaning, surrender is for no other purpose than motherhood, and the essence of motherhood is the giving of life in and through love.

Granted that woman's meaning lies in this surrender to the mystery of charity in the divine plan for the salvation for the world, she will therefore lie at the very center of the timeless drama of life and death, passion and resurrection — as they concern man as man, and man as child of God. Nevertheless, woman must be, for she is intended to be, more than just a channel of life, a functional element in the existence of man. She must also be the singular beauty of his life. Like the Spirit who brooded over the prime-

val waters, the loving spirit of woman must brood over the chaotic elements of man's world and form from them the beauty, harmony, and order which lie latent within them. Symbolically, yet really, she is the pulse of the divine Heart of God beating in the world, caring, contriving, dying in silence for its salvation. She is the consuming divine thirst for man's happiness — an amalgam of many mysteries melded for purposes pinned to Mary's **fiat.**

It is a common phenomenon for lovers to seek the exclusive company of each other. The need for aloneness together is as characteristic of their relationship as their growing predilection for silence. Desire for loving speech gradually fades away, leaving only the quiet but intense longing simply to be together. They have reached that region of reciprocal response where words are felt to be powerless to express the reality of their mutual love. Peripheral interests disintegrate, complementary surrender mounts to perfection until at last only the reality of love between them remains, and all commitments are then resumed in the single, silent offering of self to each other.

The contemplative, as woman in love with God, wholly given to God in the totality of her capacity for receptivity and generativity in love, will find her complete happiness and fulfillment only in solitude with God. Still she remains human, and this happiness will often turn in her heart like a two-edged sword, reminding her that surrender to God in solitude is a raw and rending experience. In answering his call to such a way of life she has allowed herself to be drawn into a sphere of faith which will, if she perseveres in her surrender, mysteriously satisfy even her natural capacity to give and receive human love, for her nature finds its perfection in its submission to the consuming love of Christ who lives in her and with her in solitude.

As love is the meaning of life, so "passion" is the meaning of woman's reclusion — "passion" not simply as suffering, but as participation in the redemptive action of Christ. Woman in reclusion is to be the feminine counterpart of the "Suffering Servant" of Isaiah: "If (she) gives (her) life as an offering for sin, (she) shall see (her) descendents in a long life, and the will of the Lord shall be accomplished through (her) . . . . Because (she) has surrendered (herself) to death . . . (she) shall take away the sins of many, and win pardon for their offenses."

The great grace of suffering lies, for the individual who appreciates it, in its power to initiate new strengths, provoke new surrenders, introduce a more expansive freedom of soul, and a deeper awareness of unrealized dimensions of growth in love. Beyond its meaning for herself, however, rises the cosmic mystery of redemption and her part in filling up the sufferings of Christ for his body the Church, of which her sufferings are concrete expression. Because of her deep involvement in this mystery of redemptive love, all her despoilments, her strippings, her scourgings, her crucifixions have mystical but very real repercussions in her world. Woman in solitude, then, is woman situated at the heart of the paschal mystery of passion/resurrection — woman burdened with the care of the world's wounds.

While the attitude of the bride is one of ever deepening receptivity to the Spouse, the response of the mother drives this submission to a depth of surrender which she never could have assessed or surmised in that first Nazarene moment of her "fiat mihi." Yet, as the shafts of faith, trust, and love are plunged to the very bottom of her will, a resurging peace of completeness is released. The search for her meaning, the exercise of her mission, the fulfillment of all her powers now coalesce in one quiet longing for aloneness with God — an aloneness that transcends a situation in time and reaches to the simple quietude of the divine beginning: "In the beginning was the Word."

Every woman comes at some time in her life to know the terrible need to be a source of life in her world — either in a human manner in complement with man, or in the spirit, in complement with Christ. Instinctively woman knows that she is meant to be a **partner** in giving life; and because of this intuition there wells up from deep within her the cry of Rachel to Jacob: "Give me children or I shall die." Woman is restless and unsatisfied until she has found the "other" to whom she may give herself in bridal union. Consequently, every appeal to woman, if it is to attract or impel her response, must represent, however remotely or indirectly, the rounding out of her destiny to produce life in concert with "another." For the contemplative, solitude with God must be seen to be her chosen means to this fruitfulness in love; a unique form, provoking creative response, sometimes, nay, often, excruciating surrender, but ever fulfillment.

When woman withdraws into solitude at the call of God, she does so in order to be more perfectly at the disposal of grace, to become more sensitive in spirit to the creative Word within her. Illusions to the contrary soon vanish, as with deepening experience in prayer it becomes more clear to her that the blessed fruit of her womb will be, as it was for Mary, not only the salvation of her world, but her own crucifixion as well. She who has been chosen for solitude withdraws behind the veil to live out this mystery of co-redemptive love as Mary did, humbly, silently, alone with the Word. The maturing of the mystery of charity in her world, for which she is to be a unique instrument, will progress with the contemplative's openness to the graces and demands of her solitude, with the integrity of her surrender in faith, trust, and love. In the mind of the Father woman's name is surrender; in the mystery of Christ she is "passion/resurrection" — mother in labor.

Dogma and devotion unite to title Mary "Mother of God" and "Mother of Sorrows." The former was God's gift to Mary; the latter Mary's gift to God (though in the spiritual order, Mary's sorrows were God's choicest gifts to her). For Mary too, being thoroughly human, had need to prove her love, and her sorrows were her opportunity to offer God a sublime worship second only to that of her Son, through which his inscrutable wisdom received an unexampled adoration worthy of his

grace. Through the veil of enigmatic darkness which each of her sorrows threw up before her faith, the thrust of Mary's love was able to pierce, and to find beneath the unseemliness of circumstance, the kernel of divine congruity which nestled at the center of every suffering.

Each of Mary's sorrows was characterized by the strident note of discord which it **seemed** to strike between her mission to be mother to her Child, and circumstances beyond her control which threatened and militated against her fulfillment of her mission. The hallmark of the true mother-heart will ever be just this sense of **mission.** And the test by which this sense will be proven to be one of mission and not ambition will be Mary's test, the galling one of frustration, of blocking. The heart that can allow the sword of circumstance to cut across solicitude for a child, resting peacefully in abandonment to the divine will and Providence, is a heart patterned after the mother-heart of Mary.

If Mary is designedly called the **Mother** of Sorrows and not the Virgin of Sorrows, one may suppose the reason to lie in the fact that the very crisis of each sorrow was just this agonizing wound to her sense of mission — a sense the more alive and electric with feeling as it lay the closer to the center of the divine mysteries concerning her child who was also her God! In each instance it is the heart of the worshipping mother that is pierced. And such will be the experience of every woman; her anguish in life will be commensurate with the loving sensitivity of her mother-heart as she fulfills the mission of caring for his child — universal or particular — a care which must, if she is God's woman, reach to the dimensions of her love for him and his love for her.

Prayerfully pondering the history of mankind as it is traced through the Old Testament, one becomes almost sensibly aware of the great mother-heart which seems to overshadow man from the beginning. Over all of his vacillating fortunes this silent, solicitous heart is felt ever to be watching, hovering anxiously, lovingly. And always this throbbing mother-heart, the heart of eternal Love, moves steadily and imperceptibly with history, toward the term of woman's timeless mission given in prophecy and concretized at last in Mary — Queen Mother and Queen Martyr.

Woman is born to become a mother, but she is not born a mother — she must freely yield to the advances of divine grace to achieve this mature measure of her make-up. Grace is not an element extrinsic to this achievement; it is its very warp and woof. This is true because Christian motherhood has its roots in the Trinity, the fountain of grace, being but a participation in the life-giving mission of the Spirit of Love within the Trinity. Thus motherhood is not simply a refinement or perfection of woman's **nature,** but of her **will** become most delicately attuned to the will and purpose of the Spirit of Love within the Godhead itself.

Because the roots of her maternal instincts rest in the bosom of God, something of his eternal immutability will be communicated to woman in grace — will in truth, mark her mother-spirit with the character of constancy in love. Her even gentleness, persevering patience, unfailing compassion (literally, suffering with): these will grow with the silent surrender of herself to the call of grace as it draws upon the "fiat mihi" of her incarnation hour. She is to be divine compassion to mankind.

But woman must work at herself continually to bring out the character of her calling to be divine compassion in the midst of mankind. The gentleness of love, the understanding of mercy, the reverence of wisdom: these will call upon a depth of self-surrender for which she must be prepared and receptive. They will call upon a patience which, while elemental to all sacrifice, is the particular strength and gift of the true mother-heart.

This is why no woman can long ape the aspect of mother; the disguise will soon break down under the fire of sacrifice and suffering. Woman may suffer intensely as woman; but she will suffer creatively as mother only when she does so with patience. Patience brings forth — St. Paul implied this when in his famous eulogy on charity he pointed out that patience was its beginning and end: "Charity is patient, ... endures all things." Suffering strips away barriers between souls, and this too is why woman must be prepared to suffer in fulfillment of her mission to mother: the "thoughts of many hearts" are revealed only after the sword of sorrow has opened the heart of woman. Wo-

WHATEVER COMES TO MIND

VALENTINE LONG, O. F. M.

With the ease of a practised conversationalist Father Valentine ranges wide in these twenty-two essays on varied and various subjects. He speaks of the Trinity, and of the need for laughter. He reviews a book, he considers the passing of time and the inevitable consequences of its passing. Whatever comes to the mind of this well-loved author is sharpened, and clarified, and applied. Returned to the reader in flowing prose, it is a valuable contribution to his thoughtful entertainment. $4.00

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man must therefore make herself vulnerable to pain that she may be a fountain of divine compassion to men. The woman who lives in fear of pain and sacrifice lives outside the possibility of motherhood; in the plan of creation she is an anomaly.

Contemporary woman is not restless because she has too much leisure, or too little. She is conquered by emotional pressures, or driven to psychological aberrations, not because of circumstances outside herself, but from causes within. Basically her restlessness derives from her unwillingness to rise to the level of the divine intent in her regard, from her unwillingness to surrender to the mystery of charity which the Father desires should unfold in the world through her. She has rejected her motherhood, and in so doing has simply rejected the balance of charity which is the essence of her destiny.

Suffering there will always be for woman, this is the context within which she is to be "giver of life." Therefore, woman must expect to be always, in some form or other, in some intensity or other, in the pains of childbirth. The communication of life, which is the essence of motherhood, is ever the fruit of anguish, sorrow, and death — this is the heritage of Eve: "In pain shall you bring forth children."

All of this is the accepted and longed-for vocation of the contemplative nun, for it is the destiny of womankind with whom she is intimately united in the profound mystery of her meaning. In her world, to which she is intensely present, though in veiled manner, she is the exemplar of woman as she exists but to mother. For she expresses through her silence, in her solitude, not only a set of values, but the summation of surrender in love as it invokes every power and capacity of woman in order to lay it open to the Spouse as the womb for his creative action. Contrary to human evaluation, the contemplative thus surrendered to Christ is being useful to the limit of her capacity and the Father's intentions — she cannot do more. This becomes clear when it is realized that woman fulfills her destiny in the mystery of charity, not in dependence on what is seen **in** her or **of** her, but rather in what is **received through** her. To the extent, then, that woman cooperates in communicating divine life and salvation to mankind, she is **mother** — fully, significantly, radically.

Yet, for all its magnificence, motherhood is an unglamorous reality. The veil of her enclosure will assure the contemplative that she too will share in the very prosaic involvements of service which are common to the mother. She will accept to an even more intense level of spiritual commitment the obligation to self-donation and oblation which the continual giving of life entails. In whatever sphere of action, living, or suffering her spouse places her, an attitude of receptivity and tranquil cooperation will mark her manner. Contemplation, the occupation of her life through which, principally, she is to sanctify herself and her world, is not a state of prayer which lifts her to some fanciful celestial paradise — no state of prayer will lift a person permanently above her human condition; that is for eternity. Rather does contemplation become the purification of her love, the test of the sincerity and integrity of her "fiat mihi."

Woman's single claim to glory will ever lie where Mary's did: in fidelity to her **fiat.** For every woman this fidelity will unravel slowly, painfully, perhaps — gathering perfection as the Word within her assimilates more and more of her woman's heart to himself. The birth of the Word in her world is her mission forever; to this Word she must forever give as nourishment her faith, trust, and love. This was the substance of Mary's service.

Books Received

Balducci, Ernesto. **John, the Transitional Pope.** McGraw-Hill. Pp. xiii-318. Cloth, $7.50.

Daniélou, Jean, S.J. **In the Beginning . . . Genesis I-III.** Helicon. Pp. 106. Paper, $1.25.

Gayeski, John and Dorothy, and Burnite, Alvena. **Search for Their Future: Our Retarded Children.** Bruce. Pp. ix-113. Cloth, $2.75.

Görres, Ida Friederike. **Is Celibacy Outdated?** Newman. Pp. 95. Paper, $0.95.

Häring, Bernard, C.Ss.R. **A Sacramental Spirituality.** Sheed and Ward. Pp. xi-281. Cloth, $5.00.

Héris, Charles V., O.P. **Spirituality of Love.** B. Herder. Pp. 243. Cloth, $4.95.

Lawrence, Emeric A., O.S.B. **Homilies for the Year.** Liturgical Press. Pp. xv-327. Cloth, $4.00.

Lynch, William E., C.M. **The Word Dwells among Us.** Bruce. Pp. x-171. Cloth, $3.95; paper, $2.00.

Schnackenburg, Rudolf. **The Church in the New Testament.** Herder & Herder. Pp. 222. Cloth, $4.95.

Schoonenberg, Piet, S.J. **Man and Sin: a Theological View.** Notre Dame. Pp. ix-205. Cloth, $4.00.

Sloyan, Gerard S. **Worship in a New Key: What the Council Teaches on the Liturgy.** Herder & Herder. Pp. 191. Cloth, $3.95.

Teilhard de Chardin, Pierre, S.J. **The Making of a Mind: Letters from a Soldier Priest.** Harper & Row. Pp. 316. Cloth, $5.00.

Riposte:

A column in which readers of THE CORD are invited to express their views on any subject pertinent to the Franciscan or religious life. Names are withheld on request. It will be impossible, unfortunately, to answer or acknowledge mail received for this column; final choice of matter for publication rests with the editor.

The Rosary—What's the Issue?

Where is the real issue ("The Rosary and the Liturgical Renewal," THE CORD, Oct., 1965, 317-21)? Are we debating only vocal prayer? Only meditation? Only liturgical involvement? If we limit our communication to such discussion, we are building on sand.

The rosary and the liturgy render a service — they bring us into contact with the Father in Christ through the Spirit. Should we not be asking ourselves this basic question — are we contacting God when we pray the rosary? If we are, is there any thought of "repetitiousness" or "boredom"?

And what of liturgical renewal? Will our prayer, our intimate union with the Father, be accomplished by something other than the Spirit or somewhere else than in Christ?

Sister Mary Emmanuel, S.S.J.
Hammond, Indiana

Not a Valid Criterion

I find it impossible to say one thing (Hail Marys) while meditating on another (a given mystery of the faith). It is a fact that two actions cannot be pursued simultaneously without one suffering ....

Why cannot devotees of the rosary concede that it is possible for a Catholic to feel no attraction to the devotion without labeling him impious or as an extremist? Why should a love of the rosary be used as the criterion to determine one's devotion to Mary? The rosary is not apostolic, one of the signs of the true Church, or part of the deposit of faith. ... Hence there should be complete freedom as regards its use.

... the vast majority of today's Catholics became liturgically imbued only after they were fully mature in other aspects of their lives. As a result, they must still transpose their former mode of thought, refashioning it according to the spirit of the liturgy. This is somewhat stilted. ... As more and more Christians are born, are baptized, and are educated by a liturgy that is vibrantly alive, relevant to all the needs of their life, these artificial props will gradually disappear. Until that day, may the Lord grant us an ever-deepening understanding of those who disagree with us.

A cloistered nun

Rosary Reinforces Marian Devotion

It is easy to reject the rosary, as Fr. Reinhold seems to do, on the basis of its lack of dramatic structure and climax. It is easy, too, to suggest that Marian devotion will not suffer by omitting the rosary from one's life — that other, more modern approaches to our Lady are in order today. But it has been my experience that the man who gives up praying the rosary, in many instances forgets about Mary. He does not substitute a different Marian devotion, but on the contrary allows the Blessed Mother to slip out of his conscious spiritual life.

Fr. Anthony A. Struzynski, O.F.M.
St. Bonaventure, New York

The Popes: Better Judges?

This Father H. A. Reinhold must think he is a better judge than the late popes, all of whom highly endorsed the rosary. It's too bad.

The Rosary properly said with meditation is **great.**

Throw out our Mother, and the Son will go too.

It makes us participate in the liturgy more fully — the stage is all set by the meditation on its mysteries.

Definitely, **do not** agree with this priest.

A Sister of the Immaculate Conception

To Jesus through Mary

I heartily agree with Sister Marie Clement and just as heartily disagree with Father Reinhold.

To me, no other prayer, after the "Go the Mass is ended," recalls our mental re-living of the Christian Mystery throughout the day more than the joyful, sorrowful, and glorious events of Christ's life as depicted in the Rosary. This mental re-living of the Christian Mystery surely produces more Christ-like living with our fellow-men, even though that, too, is "often repetitious, boring, and dull"!

Father Reinhold, please hang onto your Rosary — we get to Jesus through Mary.

Sister M. Violata
Manitowoc, Wisconsin

Matchless Prayer

The unfounded allegation of H. A. Reinhold reprinted in the October CORD is tragically inappropriate and ... misleading. One would hope that the author of such inanity would himself adopt this truly matchless method of real prayer.

Fr. Pius F. Abrahams, O.F.M.
Rye Beach, New Hampshire

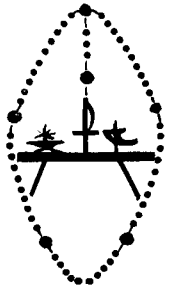
Frozen Food and T V Dinners

Father Reinhold may be endeavoring to reach the contemporary in the world who has frozen food, TV dinners, and instant coffee for fare. Apparently the contemporary is to have instant prayer too. Perhaps Father is trying to stir the bead claspers who go their way during the Mass.

For centuries the Rosary has been a school for people who have not the benefit of the discipline of the religous life. ... The value of the Rosary cannot be calculated. It is probably the usual way for most people to turn to God.

This is not to say that it is unthinkable or wrong for some who find it impossible to say the Rosary often, if at all. The day of the world is filled with activity and sound, from which people can hardly extricate themselves. Perhaps the Way of the Cross, where one simply meditates, with little vocal prayer ... could be offered as a substitute.

— Florence Cain
Fair Haven, N. J.



THE GROUND OF THE FRANCISCAN

Victor Guarino, O.F.M.

What does it mean to be a Franciscan? We must look at our spiritual father for an answer. We must look at Francis.

What was it about this holy man that prompted us to throw away everything, even a part of ourselves, to follow him? It is said he mirrored Christ. It is also said he followed the gospel most perfectly. Through bland repetition, these phrases have become dry clichés of slogan spiritualities, telling us nothing. We Franciscans saw something in Francis which prompted a particular response arising from a capacity to respond that only future Franciscans, or better perhaps, pre-Franciscans, have. Whether it be a special capacity remains for further deliberation. Certainly it is a grace, but still, in the economy of salvation, man has a capacity to receive this grace. If the grace to be a Dominican, or a Jesuit, or a Franciscan, is something different in each case, then it must respond to something different in each case. Does not grace build on nature?

What, then, is there in the future Franciscan which forms the basis for a Franciscan call? What, **of** Francis, is **in** the pre-Franciscan which seeks development and fulfilment in Francis and which, though accidental in the order of being, is still essential for a Franciscan?

In his days before the call, Francis' early life seems to convey the conviction that he believed there was something special for him, coupled with a dissatisfaction. He seemed to be searching. There was almost a tone of impending futility in his fling at knighthood which seems to imply it was not really the answer for him. However, he conformed to the rituals of youth, though not with the carefree abandon of one who doesn't care, but of one who was searching — not blindly, but darkly — for something he knew he would find.

His dissatisfaction became a self-dissatisfaction, but the "something special" attitude deepened as a result of his military attempts, for it became necessarily related to his day. Finding himself now meant turning from a way of life learned from, and lived with and by others, and therefore he necessarily acted by way of a condemnation of a prevailing sense of values. It matured into a self-condemnation, but in no way was this a solitary development, for this self-condemnation was of a way of life of which he was very much a part, and therefore of his contemporaries from whom it was learned. In this way, his mission must have a social significance, for he is immersed in his time.

We find, by reflection, that to keep trying to find this "special something," Francis would have to be by nature **open.** A home life which cultivated love and **trust** served to enhance such an **openness.** (His father's violent reaction to Francis' departure can be understood only within the framework of paternal love; Francis cast business funds to the poor, never questioning whether they were his to give — this shows a familial security). Francis was by nature open to the possibility of this "special something" through which he could find himself. Such an attitude requires courage. Yet, this courage is not a gleeful leaping into any possible opportunity to see what might happen, but rather is founded upon the conviction that this "special something" is in the nature of a God-given gift and therefore has a reason. Further, since there exists a reason for it, it will mature. Any obstacles to it will serve to purify it and aid in finding precisely what this "something" really is. We cannot say that Francis was blindly obedient to it, for he was too sure, too confident that it was there, and that it would mature. His eyes were open, though in darkness. He may have been afraid of it, but this fear in Francis could only have been fear of self, for he was too simple by nature to have doubted the existence of a reason for this God-given gift, and his early exploits and their failures should have made him aware that he could bungle things.

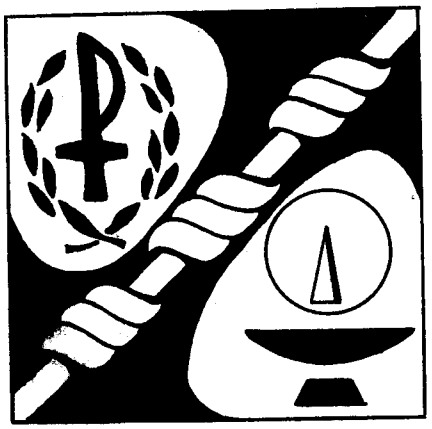
This **openness,** then, includes a questioning as a vital note. "What is it you want me to do, Lord?" has no universal answer, good for all time and thereby lighting up his life in a pat reply. Rather, it goes to the heart of a Franciscan calling — a constant **openness,** a constant **questioning,** a constant **readiness,** rooted in providential conviction. This requires courage if Francis looks at himself, but brings peace and joy if he looks at God. Further, this attitude is by nature not self-centered. It is not motivated simply by the desire for self-perfection. For Francis, self-perfection would be only a **part** of that special thing to come about. It was the concomitant, unstressed result of serving another to the best of his ability. This excludes any note of complacency. To pose such a question is anything but that. It is the question of a servant and, coupled with his conviction that he was destined for something "special," his service would be of a special kind.

Poverty impregnates this entire attitude of **openness.** In fact, it is difficult to say which gives rise to which. When one goes on a mission the nature of which is certain, he prepares himself mentally and physically. When one knows he is destined for some kind of mission, yet has no idea of its nature, it remains for his master to tell him how to prepare. Only his master knows what the servant must do, or better, **be.** Finally, when the servant questions what he must do, the question implies a readiness to what is ordered. Being open, being available, means, then, not to have. It places one on the level of a receiver. Francis becomes a beggar, and his "not-having" makes him a generous beggar, which frees him to hold and to let go at the command of the master. He will never have. He will forever simply use. He doesn't **try** to dramatize this by being poor. Rather, he **sees** his receivership and lives it. He casts aside all "having" as incidental to this

"something special." Even having a desire to convert the Saracens was not precisely "it," although we find his characteristic **openness** to the possibility.

To be **open** by nature means to be generous with oneself. Being **open** to another means to be ready for that other's wish. Francis never questioned his ability to do the Lord's command. He simply acted. (It is only years later that he reflects sorrowfully the driven Brother Ass.) There was no particular heresy inspiring brave defending. His one concern was to achieve this "something special," and so this **openness** was imbued with a **questioning.** "What do you want, Lord?" It wasn't Albigensians. It wasn't Saracens. It was always "something else," having the nuance of something "more" than these.

To link this together. What in Francis appeals to the pre-Franciscan? What makes the latter say, "This is for me?" The "something special," for want of better words, with which Francis was concerned, and which we see in him and in ourselves as a dim reflection, is in the nature of a mystique. We can see around it. We can say what it is not, but we cannot penetrate it. The pre-Franciscan is aware of it. It is not the **doing** of a particular thing. It is rather the **being** of a particular someone. Conjoined with this awareness is the natural disposition of being **open,** which means to be **ready** for anything, and this means to see oneself constituted as a **receiver,** which means to be constituted as **poor.** Love and trust give life to this structure, and the pre-Franciscan, in the image of Francis, finds himself asking the question, "What is it you want me to do, Lord?" vivifying this "something-special" mystique. The self which possesses, **sees** these possessions as received, and as received-to-be-cast-aside for "something else" that is something "more." The effect is a condemnation of this self which **has,** as a pseudo-self of the real self, which is and must be something more, and which, in its openness, must always be asking what it must do and must always be ready to do it. Hence the social significance of this choice; for what is cast aside continually is most frequently what society teaches us to keep as **part** of ourselves. Francis was not to be a **knight.** Rebuilding the church of St. Damian did not mean mortar and stone. Kissing lepers was far from admirable, even for Francis. Society's encrustations had continually to be cast aside to get to the real thing underneath. In doing this, Francis condemned this pseudo-self and hence society's false values by the very nature of his call.



"Franciscan confusion" is a cynical phrase directed at cross-purposed action in the Franciscan life. But, if it is truly Franciscan, it is not confusion, and if it is confusion, it is not truly Franciscan. Francis was never confused. This was not the structure of the man. A Franciscan calling is an **openness** to a life of openness and questioning, as he exemplifies. Confusion results when one knows what one should do, and either doesn't do it, or does something else, both for an illegitimate reason, or when one does something without rhyme or reason. Francis was never guilty of this. He acted, and when in doubt, prayed. His mistakes served to underline his true calling, but never worked against it. It may be that the very mystique which is the impetus of the Franciscan life and which eludes definition, is camouflaged by weak attempts at narrowing it to platitudes such as "love" or "will." From this, confusion will easily arise. But this is human confusion, and not Franciscan confusion. The mystique is the springboard of Franciscan life. If we can understand what this implies, there will be no confusion.

My attempt in this article has been to investigate why a person follows Francis. My conclusion is that this person is structured in a similar way by nature. There is a capacity, call it a disposition or an obediential potency, which only Francis' example can help to fructify. The pre-Franciscan **sees** this, and follows Francis. This God works upon. I have attempted to describe, not to define, the nature of this disposition, since I believe it is undefinable. It is not an exhaustive analysis. Yet I think it is a fruitful one. It is only the beginning, since what remains to be done after God's approval through Profession is still to be investigated.

OUR CONTRIBUTORS

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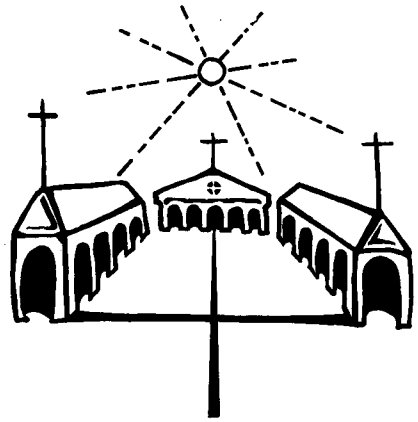
FRIAR AND FRÈRE:



Preserve us, O Lord, in joy, simplicity, and mercy, according to the gospel.

— Taizé Office

Ecumenical Experiment at Taizé

Damian McElrath, O. F. M.

We live in an age of renewal. We tend, moreover, to view this renewal as something radically different in the history of the Church. So accustomed have we become to the stable order of Catholicism, that we hardly realize that this stable order was itself an innovation of the Council of Trent.

Ecumenism is likewise far from new; the Councils of Lyons and Florence dealt with ecumenical matters many centuries before the groundwork for Vatican II began to be laid. Renewal and ecumenical efforts are, actually, fundamental elements which have characterized the Church from the very beginning.

This historical dimension is very much in evidence at a unique monastic community at Taizé in France. Situated in the lovely Burgundian hills between Cluny and Citeaux, this community gives concrete evidence of that ecumenical spirit which, elsewhere, is still more or less incipient.

Taizé: a Sign

Taizé was, in fact, primarily intended by its founder Roger Schutz, as a "sign" for our age. As a sign, it strikes the historian by its very position midway between the two Benedictine monuments to reform, Cluny and Citeaux. It strikes the sociologist because of the great stream of European youth it gathers together in common efforts of work and prayer. It strikes the economist because of the evident spirit of poverty it manifests.

But most of all, it strikes the ecumenically-minded because of the uninhibited and easy manner in which Catholics and Protestants have been able to live together for the cause of Christian unity. Episcopalians, Lutherans, Presbyterians — all these Protestants have come together in a monastic community. This is the first major effort of its kind since the Reformation: a genuine religious community with a common regimen that is relevant, a common prayer life that is dynamic, and common vows that are catholic. Most impressive of all, perhaps, is the presence of Franciscan friars, who have settled at Taizé at the personal invitation of the Prior, Roger Schutz.

It was in 1940 that Roger Schutz, as yet uncertain regarding God's will for him, chose the little village of Taizé as the site for a mission to the poor. Two years later he was joined by three students, including the illustrious theologian Frère Max Thurian, in a life of common prayer and service to their neighbors. The German occupation forced them to close down for a while, and Roger Schutz retired to Geneva; but in 1944 the community re-settled in the little Burgundian village.

As its numbers increased, the young community opted boldly and enthusiastically to embark upon unknown and uncharted waters beyond which lay the haven of Christian unity. Faced with four centuries of settled and hardened categories of Protestant thought and action, the Frères nonetheless settled squarely in the context of Christian unity; and this was to be the heart of their monastic endeavor.

One revolutionary step was then followed by another when, at Easter, 1949, Frère Prieur and six other Frères committed themselves to the permanent following of Christ and anchored themselves securely in him by the profession of religious vows. Not since the Reformation's crude rejection of both vow-taking and religious vocation itself, had a Protestant group embarked upon a manner of life rooted and grounded in the solemn pledges of what the Taizé brethren refer to as "le célibat, communauté des biens, et acceptation d'une autorité."

During the years 1952-1953, Frère Prieur composed the community's first rule: its calling and scope are summarized as zeal for the unity of Christ's Body and openness to what is human. In 1958 the community (in the person of its superior) had the first of many warm contacts with Pope John XXIII. The year 1962 witnessed both the encounter with the Orthodox Patriarch Athenagoras and the building of the Eglise de la Réconciliation.

Presently there are sixty-seven Frères at Taizé; they come from all economic and social ranks. New members are received into the community after a three-year novitiate during which they are not only formed in the school of Christ, but also educated in the biblical and humane areas of thought. The preferred time for reception is Easter morning, after the whole community have renewed their baptismal vows.

Poverty

Some idea of the significance of vows for the Taizé community can be derived from considering their "engagement" to poverty. By committing themselves to poverty, they offer a visible sign of their witness to Christ, which in turn signifies the community's resolve to stand before the world as a visible symbol of unity. They want to be poor with Christ and consequently poor with his poor. They are absolutely convinced that the Church must come to grips with world poverty — perhaps the most momentous challenge presented by the modern world. Christianity's witness to Christ must take the form of a commitment to alleviate the misery and poverty of two-thirds of mankind. They intend their vow of poverty, then, as a sign to the youth of the world who have become more conscious of their unity with all men and more eager to solve mankind's common problems. For many of these young people institutional Christianity appears ineffective — even unconcerned and indifferent — although some impression has been made recently by the Council and by Popes John and Paul.

The written reflections of the Taizé community on poverty read like pages out of the life of Francis of Assisi (whose passion for the imitation of the poor Christ was not satisfied simply by taking a vow and living a middle-class life in the security of a monastery). It would be difficult to determine what has been drawn explicitly from Saint Francis, but he is the only man to whom direct reference is made in Taizé's brochure as an example of authentic reform in the history of Christianity. There is every reason to believe that Francis of Assisi has had a profound influence upon the community at Taizé:

> Today the spirit of poverty demands something altogether different from generosity and detachment. Communion with the world's poor is first of all a sharing in the world's struggle against its poverty. More than ever before, we are faced with the challenge of gospel poverty as we see two-thirds of humanity mired in poverty.

What good does it do to claim that the gospel counsels are the inspiration of a vow, when there is no genuine poverty to exercise the vow? Quite conscious of this anomaly, the community has sought from its inception to integrate itself intimately with the life of the village and countryside. Thus a co-operative was set up, to which farmer and Frère alike belong. Then, to make its commitment to poverty more effective and demanding, the community proceeded to distribute all its property among the farmers of the co-operative. Reducing itself to the status of a wage-earning member, it retained only a token part of shares needed for actual membership in the co-operative.

The spirit of poverty thus became real and actual at Taizé; but such actuation demands continual examination and renewal if it is to survive. It was the lack of just such a constant renewal during the industrial revolution — a total lack of **application** — which deprived 19th-century Franciscanism of its witness-value. Taizé is conscious of this problem in its apostolate of witness to our own age, and it is doing its utmost to meet the challenge of world poverty by maintaining its purity as a sign. The inadequacy of its response to that challenge lies only in its small size. Will its clarion call — echoing clearly as it does the clear notes of Christ's troubadour — die away unheard by those very men and women who are already dedicated to poverty and who could do so much by adding the sheer weight of their numbers?

Liturgy

The liturgical life of Taizé — which is the strength of its ecumenical vocation and the center of its monastic life — assembles the brothers and visitors to Taizé to a very simple and attractive service. The morning, noon, and evening prayers include selections from the Psalms, biblical lessons, hymns, and silent prayer. The chanting is done in French, in an appealing and modern melody which permits and actually encourages full participation.

The Eucharist is celebrated on Sundays and feasts. All these devotions take place at that imposing edifice, the Eglise de la Réconciliation, itself an ecumenical sign constructed as it has been on French soil by the German **Aktion Sühnezeichen** (Signs of Reconciliation). Gathering together Friar and Frère, Catholic and Protestant, layman and religious, worker and pilgrim, visitor and retreatant, these services exercise a profound effect on all the participants.

Sunday stands out most vividly in my memory. The Protestant liturgical action is celebrated at nine in the morning. Following at a proper interval and when the number of Catholic pilgrims warrants it, the Catholic Eucharist is celebrated upon the same table. Christ's Sacrifice was re-enacted in a Mass concelebrated by priests of various nations and participated in by laymen from diverse parts of the world. The ecumenical pattern is striking: the Eucharist was offered upon a table used by the Protestants shortly before, with a chalice given to the Prior by Pope Paul VI, on an ante-mension provided by Maximos IV, the Patriarch of Antioch, and before an assembly of priests and laymen that was truly international, in French as well as in Latin.

It is profoundly significant that the Eucharist, which is the real sign of unity in the Church, is the only function of all those in the Eglise de la Réconciliation celebrated separately by Catholics and Protestants. Nor can it be otherwise. Until true and final unity is attained, the liturgical separation will persist as the significant and painful reminder of the estrangement. On this crucial point there is clear thinking. Taizé would have it no other way; the ecumenical movement, to produce real and lasting effects, demands both charity and clarity. In the crypt of the Eglise, then, are to be found the Orthodox and Catholic chapels. In the latter, where the Blessed Sacrament is reserved, Mass is celebrated twice daily — usually in the mode of concelebration.

Dominant Themes

Several major themes can be discerned in the outlook of the

It is not customary for us priests to distinguish ourselves from the Christian people [by a special kind of dress]. We should be distinguished by our profession and our teaching of the Faith; not by our clothes but by our upright conduct, not by paying attention to external matters, but by purity of spirit.

— From a letter of Pope Celestine I

Taizé community. First, there is the theme of unity and reconciliation as the goal of all the community's efforts: unity of man with God and with his brothers. The monastery is primarily, as has been said, a center of ecumenical pilgrimage. Well over 150,000 people visited it in 1965, and they continue to come from every level of human existence, to live together, to be silent together, and to pray together. They all experience a new and more fervent desire for unity as they make it the object of their common prayer; each departing individual thus carries the spirit of Taizé to his own native community.

A second theme is that of commitment to the world. Already discussed under the aspect of the monastery's poverty, this commitment has led the members of the community, religious as they are, to lay aside their distinctive monastic dress except during formal exercises of worship. Thus they become indistinguishable from their visitors and neighbors. Most religious depart concerned with the need to express this sort of integration and commitment in their own civic communities.

The theme of "advance" should also be singled out for consideration here. As the rule puts it, "Never remain in one place." This notion of "provisoire" (for which it is difficult to find a precise English equivalent) is central to the spirit of the community. The conviction prevails that, although the vows and commitment to Christ professed by each member form an eternal and indissoluble compact, the common rule, liturgy, and very existence of the monastery as such will disappear on the day of visible unity. Without considering the existence itself of the various Catholic religious orders (although this problem should be probed), we may say that their mode of life and their apostolic work could profit immeasurably from the adoption of this "spirit of the provisional." That order is able to do most for the Church which will live in the provisional, be in advance of the times and prepared to discard the antiquarian and stereotyped forms it has picked up on its way through history.

Retrospect

Anyone possessing the slightest acquaintance with the history of Christianity is immediately impressed by the venue of this little village and the stirring history that surrounds it. The Burgundian countryside has witnessed the emergence of some of the most exciting reform movements in the history of the Catholic Church.

The tenth century saw the birth of Cluny, in the great tradition of Benedictine monasticism. Its influence was so widespread in the century following its founding, that one may in all truth say that the spirit of Cluny was the spirit of the Church.

When that spirit waned, another Benedictine group responded to the challenge of reform in the twelfth century: Saint Bernard and his Cistercian brothers went forth from Citeaux to all parts of Latin Christendom planting seeds of Christian penance and prayer. This movement, like its predecessor, so dominated its age that the first half of the twelfth century is correctly referred to as the "Epoch of Saint Bernard."

There is a rhythm in the history of the Church, measured to the beat of challenge-response, decay-reform. Every century of the Christian era has experienced and thrilled to its majestic cadence: Cluny in the eleventh, Citeaux in the twelfth, the Friars in the thirteenth, Martin Luther in the sixteenth (whose needed reform unfortunately took upon itself the nature of a revolt).

So it pulsates through the centuries, a rhythm never interrupted. Many have sought, unsuccessfully, either to slow or to hasten the tempo; the forces at work seemed to know, as it were, their own proper pace, and they would brook no interference. Reform movements, while demanding the conditions of decay, are nonetheless signs of vitality and vigor.

In this context of reform, it might be asked, what is the significance of Taizé? While it is not in the mighty stream of Catholic reform movements as we have known them in the past, it cannot be brushed brusquely aside. From a purely historical viewpoint, restricted though it is in its effects, Taizé is nevertheless effective in a manner in which other forms of Christian life are not. The community there has developed an evangelical life that is at once vigorous, audacious, and attractive to men of diverse religious traditions and social levels. Particularly important in these days of declining religious vocations, is the attraction of Taizé for youth throughout the world (the average age of its members is thirty). Certainly one must admit that the "reform movement" there (if it is allowed the term) can have implications for the whole of Christianity.

It is a stirring and surprisingly short journey through the lovely hills of Burgundy from Cluny to Citeaux. The true student of history seeks to perceive things in relation; not in isolation. He cannot but wonder what the relation will be between these two Catholic movements of the past and this Christian movement of the present, all proceeding from the same Burgundian countryside. He can only wonder at the fact that one cannot ordinarily travel from Cluny to Citeaux without passing through Taizé.

BOOK REVIEWS

Cushing of Boston: a Candid Portrait. By Joseph Dever. Boston: Bruce Humphries, 1965. Pp. 287. Cloth, $5.95.

In a thoroughly readable and interesting style, Joseph Dever presents an informal sketch of Richard Cardinal Cushing, Archbishop of Boston. Here is the Shepherd, the Bostonian's Bostonian, the warm and generous human being who worked in a bowling alley in 1911, and who buried a President — his nearest and dearest friend — in 1962. The trouble with this "candid portrait" is that it is only skin deep — and one is never quite sure if that skin is the Cardinal's. The author seems more apt to draw conclusions than to chronicle facts; he is more a face-value man than a perceptive historian who probes deeply into the heart and soul of his subject. Unfortunately, the reader need not delve too deeply into this work to notice that this is so.

A recent **America** article ("Sacred Politics," by Charles Davis, June 26, 1965) validly pointed out that the Church is political. Anyone arguing that politics does not exist within her structure would rightly have his realism questioned and his idealism proved. For she is a human institution. It is important to note, however, that the Church is **primarily** not human but divine, that "political" is not a fifth mark to be treated by the modern apologist. The author seems unable to understand this distinction of elements, for he repeatedly points out that "O'Connell had his Merry del Val, Spellman his Eugenio Pacelli, and Cushing his 'Big Bill' O'Connell." Perhaps this is so. But the author completely ignores another Person who figured importantly in each of these lives, the Holy Spirit. I was rather chagrined that Michael Novak, the self-styled "expert" on the Second Vatican Council, neglected mention of this fact in his Introduction to this work; it seems only proper that one who has reaped such profitable rewards from an Ecumenical Council should give at least honorable mention to the One responsible for the Council itself!

There seem to be several disparaging and widely diversified comments regarding the veracity of the content of this book (See the **National Catholic Reporter,** review by John Leo, Sept. 1, 1965). Only an expert, one closely associated with both Cardinal Cushing and Mr. Dever, can correctly judge these critical remarks. In my opinion, there is a far greater good at stake here. I must seriously question the intrinsic utility of uncommissioned biographies written during a person's lifetime or even shortly after his death. If such a work is commissioned, at least it carries with it certain nuances of the autobiographical form; this makes it somewhat more acceptable. But any serious reader must treat any contemporary view of a man's life with a sincere skepticism — for how can internal prejudice, disagreement, or disappointment help but color the portrait presented?

I believe that we have had more than enough totally undocumented and rather shallow biography in American literature. Witness the constantly deepening mire of Kennedyana to which we are now being exposed. To prostitute a valuable and truly artistic form of writing in this manner does a severe injustice to the subject and to the very field of American literature itself. In his Introduction, Mr. Novak points out that "Joseph Dever's informal profile of Richard James Cushing of Boston is an attempt to sound a new note in ecclesiastical biography." Perhaps the quote should read: "... a new note in backstairs gossip." He further states that "The beauty of Catholicism lies not in illusions but in realities. ..." I wholeheartedly agree. I am not advocating falsifying a record to present any man in a more favorable light. But I question whether this work is truly realistic. Does it pertain to its subject matter? Only when there is no other popular controversy to discuss does the author return to his glowing account of the Cardinal from Boston. Does Mr. Dever present any evidence that his comments are any more than educated guesses? Unfortunately, he does not. His most commonly referred to source remains "a certain priest close to the Cardinal," "a secretary at the chancery office," etc. To state my case more clearly, I think it correct that we, the readers, present certain demands to all future writers: we want facts, not guesses; we want objectivity, not subjectivity; we want valuable insights, not emotional outbursts; finally, we want a biographical sketch, not a piece of fiction.

Will the dialoguing church of the sixties be serviced or served by such mediocre writing? I doubt that it will. Will serious, open, objective, scholarly biography survive? I anticipate that it will. Sensationalism has appealed to man in every time of change; so this book will definitely appeal to the Xavier Rynne set — not "backstairs at the Council" but rather "in the mud on Commonwealth Avenue."

— Richard L. Bory

Seminary in Crisis. By Stafford Poole, C. M. New York: Herder and Herder, 1965. Pp. 190. Cloth, $3.95.

Father Poole's book is a practical primer for anyone concerned about the current state of seminaries. Everyone in the Catholic world should be concerned, because the seminary plays the largest role in the formation of the mind and heart of a priest — and the work of the priest with the people reaches into eternity. In this way the role of the seminary achieves crucial influence on the lives of its graduates and the laity. This, in turn, brings us to the heart of the crisis which Father Poole attempts to describe: given the influential role of the priest, what must seminaries do to insure that he will be a sound, balanced, holy priest — a guide and servant of the people, and a pattern to the flock entrusted to him?

The answer to the question, as Father Poole is quick to admit, is neither easy nor simple. In trying to describe the state of the question and prescribe tentative answers, Father Poole does a creditable job. He views the crisis from varicus angles: its historical context, its canonical obligations, its current state of change. The students and faculty are not ignored. He examines the problems of students today and the need for a sound formation. Then he examines the faculty and its environment against the background of what they are trying to accomplish. A last chapter deals with some suggestions of what a seminary should be.

In a calm, dispassionate way, Father Poole highlights some of the larger problems — and there are some. For example, there has been an unfortunate proliferation of seminaries, leading inevitably to mediocre faculties, insular mentalities in students, and isolation from real problems. There are difficulties of communication between members of the same faculty (this is characteristic of all education, though), and often between neighboring seminaries there is a glacial curtain of incommunicativeness. The students of this generation are a good deal different from their seminary teachers, and this is both good and bad. Part and parcel of this is that students have some grand ideals, which are occasionally strangled by a strange unwillingness to think or accept the thought of anyone beyond their generation.

Problems are legion, and some of them will not be cast out except by prayer, fasting, and a book like this. It can't be appreciated until it is read. It should be read by priest, layman, student, and most of all by bishops.

— Vincent Cushing, O.F.M.

The Apocalypse. By André Feuillet. Trans. Thomas E. Crane; Staten Island; Alba House, 1965. Pp. 143. Cloth, $3.95.

The French original of this book was written by an expert exegete for serious students of the Apocalypse. This is no book for beginners. It deals with technical problems in a thoroughly scientific way. Having mastered the enormous literature on the Apocalypse, Fr. Feuillet briefly analyzes the results of the more important studies and then offers his

own conclusions on the following subjects: methods of interpretation; unity of composition and literary structure; interpretation of the Book; its doctrine; date and place of composition; author; miscellaneous questions (the Woman of ch. 12 and the millenium); and finally other studies not discussed in earlier sections. For a detailed review and evaluation of Feuillet's excellent study, see the **Catholic Biblical Quarterly,** vol. 25 (1963), pp. 452-454.

While Feuillet's work merits full praise and careful study, the present English translation has nothing to recommend it. This reviewer has never seen a book so carelessly edited and typeset. Typographical, grammatical, and rhetorical errors abound. The punctuation is unbelievable. Capitalization is inconsistent or incorrect. Wrong fonts are often used. There are mistakes even in the transcription of German and French words. I noted so many mistakes in the margins that by the time I finished reading the book my copy looked almost like a set of galley sheets. Finally, even the index is unreliable.

To cite all or even a large number of the mistakes found in this translation would make this review too lengthy. I shall give only a small representative sampling. P. 14, **religionsgeschichte** and **traditionsgeschichte** (the first letter of both words should be capitalized); **Traditionsgeschichte** is wrongly split after "n" instead of after the first "s"; **endeschichtlich** for **endesgeschichtlich** (which is correctly spelt on p. 15). Pp. 7 and 138, **Supplement** for **Supplément.** Pp. 65, 69 and 71, **á** for **à.** Pp. 98 and 107, **aprés** for **après.** P. 105, **Pére** for **Père.** Pp. 111 and 114, **Mére** for **Mère.** Pp. 114, **Fidéles** for **Fidèles.** P. 29, **stritctly** for **strictly.** P. 40, **atemproal** for **atemporal.** P. 93, **cf., example R. Schütz** for **cf., for example, R. Schütz.** P. 99, **transalted** for **translated.** P. 53, **New Testament** for **Old Testament.** P. 102 (middle of page), several lines were translated twice, and the second translation differs from the first! P. 103, lines 6 and 7 should be reversed. P. 129, **P. G. Skehan** for **P. W. Skehan** (in the index, p. 142, the same mistake is found together with the wrong page number: **128** for **129**).

Not only is this translation shot through with such disconcerting mistakes, but we also find inelegant or inaccurate sentences and phrases like the following. P. 12: "We should bear in mind, however, that these methods seldom are perfectly pure [sic]; usually they are joined to one another, or to some different one, as example, the documentary method joined to the eschatological, or to a reference to mythology." P. 31, "the scientific mind" is supposed to be a translation of "la pensée sémitique." On p. 119, we read "Witnesses of Jehovah" for "Jehovah's Witnesses.

In conclusion, this reviewer suggests that all those responsible for the production of this translation offer sincere apologies to Fr. Feuillet for the injustice they have perpetrated against his first-rate study. Finally, the gentle reader is reminded of the old maxim: **caveat emptor.**

— Alexander A. Di Lella, O.F.M.

The Future of Man. By Pierre Teilhard de Chardin, S. J. Trans. Norman Denny. New York: Harper and Row, 1964. Pp. 319. Cloth, $5.00.

The Future of Man is a collection of some 22 articles written by Teilhard between 1920 and 1952. It has been thought fitting to publish these articles (some of them for the first time) in a single volume and under this heading, because it was this very problem — the future of man — which constantly appeared and was continually re-echoed (like a musical theme) in all that Teilhard wrote from his first essay in 1916 until his death in 1953.

Teilhard himself expressed his constant preoccupation with this theme when in 1935 he wrote: "It is almost as though, for reasons arising from the progress of my own science, the past and its discoveries has ceased to interest me. **The past has revealed to me how the future is built** and preoccupation with the future tends to sweep everything else aside. ... Now that the fundamental discovery has been made, that we are carried along by an advancing wave of consciousness, does anything of importance remain to be disclosed in what has been left behind us?" (**Letters from a Traveller,** 8 Sept., 1935, 207-08).

Along with every thinker of every age, Teilhard sought to penetrate man's place and function in the world. Where do we come from? Where are we going? What of the earth? Must we love it? Must we hate it? Throughout the ages since the presentation and preaching of the Christian Message there has been a certain distortion of that Paschal optimism so clearly expressed by Saint Paul. And certain "schools" of Christian thought have taught a distrust, a certain diffidence toward the world and toward all creation. Thus, there is a certain pessimism and mistrust — which is sometimes disguised under the idea and ideal of spiritual detachment. All of this is, of course, contrary to the Scriptures, the writings of the Fathers and Doctors of the Church, and, especially, the teachings of the Franciscan School. Consider, e. g., the basic philosophy of Francis' attitude toward creation as brought forth in the "Canticle of Brother Sun." Teilhard, like Paul and Francis, was increasingly caught up in this Paschal optimism, an optimism based on the belief that it is Christ, the risen Christ, who is (after all) carrying this anthropogenesis forward and upward.

In these essays, Teilhard confronts the problem directly. What is the place of human progress in a religion which seeks to perfect man by having him think of and live for the next world? His solution (novel only in expression and development) is that man must combine both efforts. He must look above (to the next world) and ahead (to this world). In his own terminology: man must supernaturalize the Christian upward and the human forward. This effort gives man the happy facility of being able to believe in God and in the world while never admitting the existence of a dichotomy between them.

As with all his books, there are those who will find problems with Teilhard's methodology as well as with his constant, and at times bewildering, neologisms. As far as methodology is concerned (and he does have one!) it is this reviewer's opinion that we must accept an author's methodology when we approach his writings. We may not like it. It may confuse us. But it is the sine qua non for "getting into him." Teilhard believed that a work which was purely scientific, philosophical, or theological in character, gave only a third of the picture. For life, reality, is a combination of all three. Thus there is no hodge-podge here, but rather just an attempt to reach a unified and realistic approach to life and to God. Admittedly there are plenty of neologisms. It is at times like this that we wish the excellent **Lexique Teilhard de Chardin** by Claude Cuénot were available in English. However, the English reader may profitably consult the glossary of terms prepared by Robert T. Francoeur in the book **Pierre Teilhard de Chardin** by Claude Tresmontant.

This volume is in keeping with the standards set from the very beginning for the American publication of Teilhard's works and it certainly is worthy of him. We can only regret, however, that the excellent preface by Norbert Wilders, O.F.M. Cap., which appears on pp. 11-16 in the French edition, is omitted in this translation.

This volume can serve not only as a means of further penetration into the thought of Teilhard de Chardin, but also as a stimulus to increase Christian awareness of our great responsibility to co-operate with all efforts, whatever their origin, to construct the world of the future. Since, as Father Francoeur has so often and so wisely pointed out, behind all of Teilhard's thought there is to be found the theology of Paul and the authentic mysticism of Francis, the Franciscan reader should derive much from these essays.

— Romano S. Almagno, O.F.M.

The Evolution of Man. By Bernard Ryan, F.S.C. Westminster: Newman, 1965. Pp. x-194. Cloth, $4.50.

Anyone who has attempted to teach a course in philosophical psychology knows the inadequacy of the standard textbook treatment of evolution. It isn't that the teacher wants a graduate-level dissertation on the subject; it's just that virtually nothing done during the past 25 years seems to filter into the manuals. This is why one would like to welcome Brother Ryan's compact and attractively presented book.

Any teacher would be intensely attracted to a book with this title, and with the sub-title: "Some Theological, Philosophical and Scientific Considerations." Questions begin, however, when on the acknowledgments page, the only credits for published citations are extended to McKeon's **Basic Works of Aristotle** and Pegis' **Basic Writings of St. Thomas.** The list of contents tends to reassure, for it gives evidence of a modern, thorough, and well organized treatment of the subject.

Proceeding into the text, however, the reader discovers two principal defects: one, perhaps, minor; the other thoroughly damning. The first is that too much space is devoted to peripheral subjects: to the nature of science, of natural philosophy, "reification," etc. The second problem is that nothing really new is proffered. There certainly are references to articles and works published during the past five years, but somehow, the important ones seem to have been omitted, such as deFraine's **The Bible and the Origin of Man,** de Lubac's **La pensée religieuse du P. Pierre Teilhard de Chardin,** and perhaps the Fordham and Duquesne symposia (1964, and 1959 respectively).

In general, the author seems to attach far too much importance to some "doctrines" of the Church which are seriously questioned today: that Adam was necessarily a unique individual, for instance, and that his sin was necessarily a personal one.

Brother Ryan brought to his task some imposing credentials: two decades of teaching philosophy, and a brilliant career as a mathematician and physicist. Why he has produced a work that falls so far short of its mark is therefore something of mystery. Perhaps the professor has not done his homework.

— Michael D. Meilach, O.F.M.

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BOOKS RECEIVED

Books are listed here whether or not they have been scheduled for review, which have been received between November 1, 1964, and October 31, 1965. The list will be continued as space permits in future issues. It is alphabetically arranged, according to author's names, for maximum utility.

The New Testament: Revised Standard Version, Catholic Edition. New York: Nelson, 1965. Pp. viii-250. Cloth, no price given.

Alberione, James. The Superior Follows the Master. Jamaica Plain, Mass.: Daughters of St. Paul, 1965. Pp. 224. Cloth, $3.00; paper, $2.00.

Amiot, François, S. S. How to Read Saint Paul. Tr. Michael D. Meilach, O.F.M.; Chicago: Franciscan Herald Press, 1964. Pp. 120. Cloth, $2.95.

Anon. Following Saint Francis. Pulaski, Wis.: Franciscan Publishers, 1964. Two pamphlets, Pp. 79 and 88. $.50 each: 1. The Commandments, 2. The Virtues.

Anon. Spirituality through the Ages. Chicago: Franciscan Herald Press, 1965. Pp. 36. Paper, $.35.

Babin, Pierre, Faith and the Adolescent. New York: Herder and Herder, 1965. Pp. 128. Cloth, $2.95.

Bach, Marcus. Spiritual Breakthroughs for Our Time. Garden City: Doubleday, 1965. Pp. vi-162. Cloth, $3.95.

Baillargeon, Anatole, O.M.I. Handbook for Special Preaching. New York: Herder and Herder, 1965. Pp. 192. Cloth, $4.50.

Balthasar, Hans Urs von -, Word and Redemption. Tr. A. V. Littledale and A. Dru; New York: Herder and Herder, 1965. Pp. 175. Cloth, $3.95.

Baum, Gregory, O.S.A. Is the New Testament Anti-Semitic? Rev. ed.; Glen Rock, N. J.: Paulist Press, 1965. Pp. 350. Paper, $1.25

Bettoni, Efrem, O.F.M. Saint Bonaventure. Tr. Angelus Gambatese, O.F.M.; Notre Dame: University Press, 1964. Pp. 127. Paper, $.95.

Blieweis, Theodor. The Diary of a Parish Priest. Westminster: Newman, 1965. Pp. 127. Paper, $1.50.

Brophy, Liam. Mariner at the Gates. Chicago: Franciscan Herald Press, 1965. Pp. 140. Cloth, $3.00

Bruckberger, R. L., O.P. The Secret Ways of Prayer. Glen Rock, N. J.: Paulist Press, 1965. Pp. 96. Paper, $.75.

Buckmaster, Henrietta. Paul, a Man Who Changed the World. New York: McGraw-Hill, 1965. Pp. ix-213. Cloth, $4.95.

Callahan, Daniel. Honesty in the Church. New York: Scribners, 1965. Pp. 188. Cloth, $3.95.

Callahan, Sidney Cornelia. The Illusion of Eve. New York: Sheed and Ward, 1965. Pp. 214. Cloth, $4.50.

Chauchard, Paul. Man and Cosmos. Tr. George Courtright; New York: Herder and Herder, 1965. Pp. 192. Cloth, $4.50.

Connolly, James M. Human History and the Word of God. New York: Macmillan, 1965. Pp. xix-327. Cloth, $6.50.

Connolly, James M. Voices of France. New York: Macmillan, 1961. Pp. 242. Cloth, $5.95.

Cranny, Titus, S. A. (ed.). The Episcopate and Christian Unity. Garrison, N. Y.: Chair of Unity Apostolate, 1965. Pp. 158. Cloth, $3.00.

Cristiani, Leon. Saint Bernadette. Tr. Patrick O'Shaughnessy, C.S.B.; New York: Alba House, 1965. Pp. 181. Cloth, $2.50.

Cronin, John F., S.S. Christianity and Social Progress. Baltimore: Helicon, 1965. Pp. 217. Cloth, $4.95.

Cronin, John F., S.S. Social Principles and Economic Life. Rev. ed.; Milwaukee: Bruce, 1964. Pp. xxiii-429. Cloth, $6.75.

Cuénot, Claude. Teilhard de Chardin: a Biographical Study. Tr. Vincent Colimore; Baltimore: Helicon, 1965. Pp. vii-492. Cloth, $9.75.